A

# SERMON

Preached in the Pariſh Church of

St. *Magnus* the *Martyr*, By *London-Bridge*,

On Sunday *February* 11*th*, $1^{699}_{700}$.

AT THE

# BAPTIZING

Of ſome Perſons of Riper Years, brought up by *Quakers* and *Anabaptiſts*, but now Conform'd to the Church of *England*.

Publiſhed at the Requeſt of them and their Friends.

By RICHARD HOLLAND, *M. A. Chaplain to his Grace the* DUKE *of* RICHMOND, *Curate of St.* Magnus, *and Lecturer of* Allhallows *the Great; who has ſince Baptized ſeveral others.*

The Second Edition.

*LONDON.*

Printed by *J. Richardſon*, for *J. Back*, at the *Black Boy* on *London-Bridge*, 1700.

# To all thoſe who have newly Embraced the *Church of England*, eſpecially whom I have lately *Baptized* in this City; ſome brought up by *Quakers*, others amongſt *Anabaptiſts*.

*TIs the Honour of our Eſtabliſhed Church to carry the demonſtration of the beſt and happieſt Conſtitution in the World; whoſe Articles are ſound, Canons and Diſcipline eaſy; whoſe Sacraments are of our Lords own appointing; whoſe Ceremonies are but few, and thoſe Decent; whoſe Orders are Apoſtolical, and Guardians watchful; whoſe Prayers are truly Divine, and Preaching from the Word of God, not from the Whims or Policies of Men; this Church, admired by the Learned, even amongſt its Enemies, deſired and prayed for by all the truly Pious abroad, deſpiſed and neglected at home only thro' the Prejudice and great Unhappineſs of Education in ſome, and Willful Ignorance in others; this Church, you now are become Members of, at your Earneſt deſire, & (as I thank God, I have very good Reaſon to hope) after a due preparation. As for this Diſcourſe, 'tis properly yours; 'twas prepared for you, and that with a Plaineſs anſwering the Honeſty and Importunity which you diſcovered in your Requeſt, both to underſtand and enjoy this holy Sacrament. And thus to do, I found convenient, if not neceſſary, and to me very tempting; not only as a Curate converſant with people, who (bleſſed be God) have had the good Effect of convincing and informing ſome, who thought themſelves Wiſe: But becauſe alſo of thoſe odd Notions and ſtrange Enthuſiaſtick Fancies, which you formerly were, and others ſtill are teized and exerciſed with, from their unteaching Guides; which inſtead of Comfort, have improved to the Ruin of their Proſelytes. Among the many proofs of this,*

*that*

# To the Reader.

*that ſad ſtory of the deareſt* Relation *of one of you, will not yet be forgotten; who under great perplexity of thoughts from ſome ſtrange Doctrines amazing and diſturbing him, when he apply'd himſelf to his Teacher to inſtruct and aſſiſt him, that he might find Peace and Comfort, receiv'd from him only this Anſwer,* Go Home, and get Faith. *Which was ſo far from eaſing his Troubled Mind, that he immediately fell diſtracted, was obliged to be tyed and Bound in his Bed, and lived about a Week in that dreadful condition, and then was relieved only by Death.*

*But our Church, as it has no ſuch Unintelligible Diſtracting Notions, nor Unmerciful Tyranizing Diſcipline; ſo you receive this, containing the true Chriſtian Doctrine of it; diſcovering the Bowels of the Mercy and Love of our bleſſed Saviour, the Head of it; and Publiſhed at the Requeſt of you, and your choſen Witneſſes, I hope for your Benefit, and the Benefit of thoſe who are yet Ignorant of the Excellencies of now your Church, and miſled by Crafty and Deſigning Men.*

*And therefore, as when Inſtructing you, ſo in this Sermon, I attended to the moſt eaſy, familiar, and apteſt Expreſſions to inform you; uſing in Comments and Expoſitions, the beſt Authors, and ſometimes alſo (becauſe I could not do better) their own words; Endeavouring to keep true to the Orders, and excellent Doctrine of our Church, as every Faithful and Honeſt Man ought to do.*

*That the Honour of God, and Intereſt of the Church, might be advanced, and that you and others may be bettered by this, and at laſt all our Souls Saved, is the Prayer of,*

Your Faithful Friend and Servant,

In the Cauſe of God and the Church,

*Richard Holland.*

# A SERMON

Preached at the

## BAPTIZING, &c.

Acts II. 38.

*Then* Peter *ſaid unto them, Repent, & be Baptized every one of you, in the Name of* Jeſus Chriſt.

THE Occaſion of theſe words was this: St. *Peter*, with great Earneſtneſs, had juſt Demonſtrated to the *Jews*, the great Glory of *Chriſt*: Who. tho' He was taken by wicked hands, Crucified and Slain; yet did He Riſe again, thereby making a perfect Conqueſt over the Grave, and all the Powers of Darkneſs; and entering upon his Government, as He is appointed an everlaſting *King*, whoſe Dominion endureth from Generation to Generation, to take Vengeance of all His Enemies.

Of which theſe Men of *Iſrael*, having from the Apoſtles words clear Conviction, they ſtop their Mouths; (for before they did but Scoff at the power of Godlineſs;) their

their Minds are now perfectly changed, they are very ſenſible of their evil condition, *were prick'd at their Hearts*, and with great Importunity and forward Earneſtneſs apply themſelves to the Apoſtles for Relief, for Comfort, and Advice, in theſe extraordinary thoughtful words, *Men and Brethren, what ſhall we do?*

It may not be amiſs to take notice of that part of St. *Peter*'s Sermon that Introduces all this, and cauſed ſo ſuddain an alteration in thoſe *Jews*.

He very plainly argues the *Meſſias*, and proves his Reſurrection; beginning ver. 22. *Ye Men of* Iſrael, *hear theſe words*, Jeſus *of* Nazareth, *a man approved of God among you, by Miracles, and Wonders, and Signs*, &c. And here he tells them how barbarouſly they had dealt with the *Son of God*, and their own *Meſſias*: And then he brings to their remembrance ſome of the Prophecies of *David*, and explains them, particularly of His Reſurrection, *That His Soul was not left in Hell, neither did his Fleſh ſee corruption*. Again, *The Lord ſaid unto my Lord, Sit thou upon my right hand, until I make thy Foes thy Foot-Stool*. This he proves *David* to ſpeak of *Chriſt*, not of himſelf, v. 29. whoſe words may admit of this Comment:

"Some amongſt you, perhaps, may conclude theſe "Prophecies to belong to *David*, and not to *Jeſus*: I "know you had a good value for that *Royal Prophet*, and "he deſerv'd it, being the *Man after Gods own heart*, bleſ-"ſed of and beloved by Him: But let me be ſo free and "plain with you, as to adviſe, that you muſt not give to

"him

" him that is due to the *Meſſias*. The thing does
" truly declare it ſelf; and this Prophecy neither agrees
" with *David*, nor any other *Prophet* or *Patriarch*. As
" for *David*, you all know well enough that he Dyed-
" was Buried, and never came to Life again; his Sepult
" chre is with us to this day; there is nothing in it but
" dry Bones and Duſt, and no ſign at all that he eve,
" after Revived. And all this *David* knew very well,
" that he ſhould fare like other Men; Dye, be Buried,
" and molder to duſt in the Grave: Therefore he ſaid
"none of theſe things of himſelf: but being Inſpired of
" God, he knew that Chriſt ſhould be Born of his Line
" and Family, be a moſt glorious *King*, and Reign for ever.

" And ſince it is plain that this *Jeſus*, this *Son* of *David*,
" did not ſit upon his *Fathers Throne*: he muſt therefore
" mean ſome other *Kingdom* and *Throne*, and he does
" expreſs it to be ſuch an one too, as ſhall have no End.

" Now he could not ſit on this *Eternal Throne*, he could
" not Reign in this his *Everlaſting Kingdom*, if after having
" once ſubmitted to Death, he had not come to Life again.

" He therefore is riſen from Death to Life, on purpoſe
" to enter upon this his *Government*, to ſit upon this
" glorious Seat, the Seat of the *Eternal Father*, the
" *Lord* both of *Heaven* and *Earth*.

" And all this *David* himſelf ſpoke of, and what he
" ſaid ſo long ago, is now come to paſs. This ſame *Jeſus*
" Dyed, You Crucifyed him, and he lay ſome time in
" the Grave, but did not Putrefie there, making good all



" the

" the Prophecies of him: For he roſe again to take " his *Government*, to enter upon his *Kingdom*. And we " are Witneſſes of all this; we ſaw him, have Eat, " Drank and Convers'd with him, ſince his Reſur- " rection; and we are not, we cannot be Deceiv'd in " him; we knew him well in Perſon and Voice; and " beſides, we ſaw and felt his wounded Hands and " Side; and many others alſo can teſtifie the ſame, who " ſaw and heard him as well as we.

" And this very ſame *Jeſus* whom ye ſlew and hang- " ed on a Tree, thus raiſed up by the Power of God, we " alſo ſaw aſcend into Heaven: And he, having pro- " miſed to ſend to us the *Holy Ghoſt* from thence, has " now performed that too, which you cannot but own " by this evidence which you now ſee and hear, thoſe " ſeveral Languages we now ſpeak, which before we " knew nothing at all of, we never were bred up in.

" By all this it is very plain, That this ſame *Jeſus* is " advanced to His *Kingdom*; is now *Lord* over all; is " the very *Meſſias* promiſed in the Prophe ts, whom ye " look for; and who will moſt certainly one day take " Vengeance of all his Enemies.

This ſurprizing Relation, carrying with it ſuch Demonſtration and Evidence, touch'd them to the quick, who had conſented to the thing, and who had acted in the Crucifying of Him; being fearful therefore now, and apprehenſive of their great danger; and that they were ſoon to be brought under His Foot-ſtool, they cry

out

out for help, they intreat the Apoſtles to relieve them, they have no Patience, but begg as for Life, *Men and Brethren, what ſhall we do?*

The Apoſtle is as quick, has a Remedy at hand for them, *Repent, and be Baptized every one of you, in the Name of* Jeſus Chriſt.

There are ſome excellent Leſſons in this Sacred Hiſtory, which, before we proceed, I ſhall but juſt mention.

The Apoſtle here charges the whole body of the *Jews*, and eſpecially all the City of *Jeruſalem*, with that barbarous Murder of their *King*. *Ye men of* Iſrael (ſays he) both High and Low, Great and Small, 'tis you that *by wicked hands have Crucified and Slain the Holy One.*

He could not but know that the Soldiers moſtly were the Executioners: But the whole Nation being Guilty; he charges all in general with it; thoſe who Conſented to it, as well as the Actors, and thoſe who with mighty Clamours cry'd out, *Crucify Him, Crucify Him.*

We have indeed a Record of one not to be forgotten, a Good Man and a Juſt. *who did not conſent to the counſel and deed of them*; St. *Luke* 23. 51. 'twas *Joſeph* of *Arimathea*, who took worthy care of the Corps alſo, whoſe Humanity therefore is Honourably noted. But for the body of the *Jews*, they were all Guilty, as well as the poor Heathen Soldiers.

St. *Peter* then teaches us, That in Preaching the Goſpel of *Chriſt*, the firſt thing muſt be to Convince Men of their Sins, to charge them home with them, and bring

them to a general acknowledgment thereof, For, as no Physitian knows well what to do with that sick Patient, who conceals, or dissembles his Distemper: so, nor can *Christ* profit any who will not be brought to a true sence of their Sins.

For which reason *Christ* calls himself a *Physitian*, and says, *That He came to Heal the Sick*; and again, *Not for the Just, but to call Sinners to Repentance*. And the Office of the *Holy Ghost*, He says, *is to Convince, and to Accuse the World of Sin*. And in his last words to his Disciples, when he commands them to Preach *Repentance*; to Encourage them, he immediately joyns thereto *Remission of Sins*, St. *Luke* 24. 47.

Nor does the Apostle seem to charge the Mobb only, the common Rout of Crucifiers, but their Captains too: *You*, says he, *who by wicked and unjust hands have slain*, &c. *Judas* in the first place, once the *Disciple* and *Apostle* of *Christ*, but now their Leader, and who deliver'd him to them; so the *High Priest*, and all the Colledges of *Scribes* and *Pharisees*, who corrupted *Judas*, and gave him Mony for his part in the Fact: *Pilate* too, who sat in the Emperours Seat, and gave the unjust Sentence against Him, to gratify the importunity of the People; *Herod* also, in whose power it was to let him go, who instead thereof Mock'd Him, and sent Him back to *Pilate*: All these, tho never so Great, who were guilty as well as those common People who cryed out, *His Blood be upon us, and on our Children*, the *Apostle* boldly charges, notwithstanding their Grandeur and *Authority*. Tho'

Tho' by ſome it might have been eſteem'd no leſs than Treaſon, to charge the Government with Unrighteouſneſs and Injuſtice in their Sentence: yet he plainly does it, without that wretched Fear, and thoſe fawning Hopes, which too oft Tempts Men, even in good things, to Prevaricate.

And this is the Duty of every one who comes from God: for, a *Miniſter* is a publick Perſon; an *Ambaſſador*, and that from the *Almighty*: and his Buſineſs is to tell his Maſters Mind, to deliver his Errands, diſcover his Truths and Pleaſure only: and not to ſew Pillows under the Peoples Arms, not to bolſter them up in any of their Errors.

And tho' thus to do is ſomewhat Irkſome, as the Prophet *Jeremiah* complains, *Wo is me that thou haſt made me a Contentious* Man, *and a* Man *that ſtriveth with the whole Earth*, &c. *Jer.* 15. 10. Tho' it appears uneaſie, and troublous to thwart the Inclinations of Men, and diſcharge them of their own Humours, yet we find it plainly intimated in their Commiſſion, ſo the aforeſaid prophet *Jer.* c. 1. v. 28. *For behold, I have made thee a Defenced City, and an Iron Pillar, and Walls of Braſs againſt the whole Land, againſt the Kings, againſt the Princes, againſt the Prieſts, and againſt all the People of the Land.*

In the next place, this Honeſty and plain Dealing in the Apoſtle, had very good effect upon thoſe *Jews*: they were *Pricked at the Heart*: they were ſenſible how ill they had done: they own'd their Evil Condition, and looked out for help.

This

This is the beginning of true Reformation, to be deeply impreſſed with their Guilt and Danger, to be really apprehenſive both of their Folly, and Deſperate Condition, both of their want of a Saviour, and Miſery without him; this will ſoon make the Sinner cry out with *David*, *I have Sinned, I acknowledge my Faults, and my Sin is ever before me*, *Pſal.* 51. 2. And this Senſe of his Condition will Encourage him to call for relief, to ask Counſel how to get out of ſuch a dreadful Condition, to cry out in good earneſt, *What ſhall we do to be Saved?*

Again, We ſee farther the good Nature and Faithfulneſs of the *Apoſtle*, who as ſoon as they had diſcovered the extraordinarineſs of their Concern and Miſery, does not in the leaſt delay or diſpute their Cure: He does not put them upon any Coſtly and Troubleſome thing to *Atone* their Sin; neither does he Upbraid them for their mighty Cruelty to the *Bleſſed Jeſus*, nor reflect any more on what is paſt, their long Neglect or Careleſneſs; but looks forward, helps them in Earneſt, tells them the only, and that an eaſie and reaſonable Remedy; comforts therefore their Hearts directly, keeps them no longer in Suſpence, hides not their Cure, but ſays, *Repent, and be Baptized every one of you*, &c.

You ſee how proper this Subject is for our preſent Diſcourſe, having juſt now receiv'd Perſons into the Pale of the Church, who formerly were trained in Errors, and by the *Authority* of Relations kept from this happy Call.

And

And since by their Earnest desire they have now Enjoyed this blessed Sacrament, that as soon as conveniently can be, they may be admitted to the other, let one word first be premised concerning the holy Sacraments, and their Number.

Sacraments are the outward means whereby God does Represent, Exhibit, and Seal to us our Redemption. And they are called *Signs*, and *Seals*, and *Badges*, and *Pledges*: As *Signs*, they represent the great performances of Christ for us under Visible Elements; *Water* represents his washing away our Sins; the *Bread Broken*, and *Wine* poured out, represent his *Body Crucified*, and his *Blood Shed* for us. Thus are they Tokens and Monuments of his Love, truly *Signs* of Heavenly things.

By them Grace is exhibited and conveyed to the faithful, Pardon ensured, and Favour and Reconciliation obtained.

They are the *Marks* and *Badges* of our Profession: they are our *Lords Livery*, by which all we his Servants are known and discover'd to belong to him: they proclaim us to be his Right and Property: so that all the World may see and know what a *Master* we have, in whose Service we are Engaged, and whose Favour and Protection we shall be sure always to Enjoy.

And they are *Pledges* also, or *Pawns* of his Care and Mercy, they are our Security of Heaven, and the ground of our Hopes and Confidence in God. For, there is an holy Contract betwixt God and us: *Obedience* is our

part

part, *Salvation* is his; and by the Holy Sacraments, as by *Deeds* and *Indentures*, is our Happineſs conveyed, made over, Seal'd and Deliver'd to us.

If we would be Saved then, it muſt be by theſe means, and if we refuſe theſe means, the *Pledges* of his Love, the *Badges* of our Profeſſion, the *Securities* of our Happineſs: we Rob our Souls of Heaven, we exclude our ſelves from Salvation.

Not that God cannot ſave without them, *For his hand is not ſhortned*, but they are the ordinary Means, and appointed Inſtruments, by which he has promiſed to convey the Merits of Chriſt to us, and commanded us this way to receive them.

Willfully then to Neglect them, or to Want them, when they may be had, is perfectly to deſpiſe God, and caſt aſide his Ordinances.

As for their Number, they are but two; tho' the Church of *Rome* has Eſtabliſhed more, yet the Ancients never acknowledged anymore. Nay, one of the greateſt amongſt the *Romaniſts*, confeſſes it in theſe Words: *'Tis a common receiv'd ſaying amongſt us Catholicks, That all the Sacraments did flow out of the Side of the Lord, but thence only Iſſued out Water and Blood; Water, as the matter of Baptiſm; and Blood, of the Euchariſt*; and thence concludes, that properly there is no more. Thus Cardinal *Richlieu*.

True it is, that the Sacraments ſtrictly and properly taken for Seals and Badges of our Profeſſion, they are, and the Church never acknowledged anymore than two, and thoſe of our Lords own Ordaining. The

The first, *Baptism*, from βαπτίζω, that signifies to *Wash*, *Dip*, *Dive*, or *Sprinkle*.

The second, The *Supper* of the Lord, because ordain'd at, or after his last Supper.

And these two he only institutes; some have guessed that the Gospel Sacraments might correspond with those two old ones of the Law, *Circumcision* and the *Passover*: But rather, because these two are sufficient.

Nothing is required to make any one a true Master of any Profession than these two things. 1. To be legally Enter'd, fairly admitted into it; and then, 2. To be consummate in it, to be fully possessed of the Priviledges and Immunities of it.

To Illustrate this, by what you all know very well. In order to become a free Denizon and worthy Member of this Honourable City, or of any Society therein, this is required, 1. That the Person be Lawfully Admitted, you call it *Bound*: By which he is obliged to learn the Art or Mystery of his Profession, is Engaged to the Rules thereof, and at the same time is become the Care and under the Patronage of the Governours of the City. And having behav'd himself well in that Station, his appointed time, he is then, 2. *Made Free*; has Title to the Priviledges and Immunities both of the City and his own Society; to exercise his Function without Controul, and in his Course to perform the Noble Duties, enjoy the Offices, and receive the worthy Honours of the same.

And as it is in these outward Worldly Societies; so

is it in our beſt, moſt Holy and Religious one, as we are Chriſtians, Members of Chriſt, Sons of Heaven, and Heirs of Salvation.

For, 1. By *Baptiſm* we are *Bound*; bound to the great Father and Maſter of all the World; made Servants to the moſt high God; one of his ſo glorious a Family; Members of Chriſt; and under the Guidance, Inſtruction, and Conduct of the Holy Ghoſt. And our Employment under that our Maſter, and in his Houſhold, is to learn the Art of being and doing Good, the great Myſtery of the Chriſtian Religion.

And in that High and Honourable Imployment, in that Valuable Service, we are under the Care, Government, and Protection, the Tuition and Inſtruction of God the Son, from whom we receive all the Rules of our Office, the Laws and Statutes of our Calling: And in order to our moſt Faithful Service and abſolute Obedience, we are Aſſiſted, Comforted, Eaſed, Relieved, and Sanctified by God the Holy Ghoſt. And then, 2. In this Station behaving our ſelves Faithfully and Honeſtly, till we underſtand our Buſineſs, know well our Duty, and are fit to ſet up for the Practice of Piety, willing to Devote our ſelves to that Imployment; we are admitted then to our Maſters Table, to Eat and Drink of thoſe his Holy Viands, in the other Sacrament of the *Euchariſt*; and there Enjoy, in that Feaſt of Souls, the Lord of all Glory, by which we are Fed and Nouriſhed even to Eternal Life.

And

And thus you see how your Earthly does exhibit and represent to you the Glory of your Heavenly Imployment; and that if you would be Masters, enjoy Liberty, even *the glorious Liberty of the Sons of God*, you must first be *Bound*, must be admitted into the Family regularly and fairly, as he has Ordain'd; you must *be Baptized every one of you, in the Name of the Lord Jesus Christ*; and then proceed from one Degree of Grace unto another; so you will obtain what St. *Peter*'s Congregation here aim'd at, *viz. To be Everlastingly Saved*.

For this reason it is that the *Font* stands at the lower-end, but at our Enterance into the Church; where having been received and admitted into the Congregation, and afterwards Instructed in our several Duties, till we are well prepared for the Nobler Mysteries of our Profession, the higher Cordials of the Gospel; we then come to be advanced to the Lords Table, that Holy Christian Altar, at the Upper-end of all, the most Honourable Place in Gods House, that Royal Seat and Throne of the Blessed *Jesus*: Where Injoying him in those his appointed Elements in their Season, during the Course of our Lives, with Honest, Faithful, and Repenting Hearts; we shall perceive the constant refreshings of a good Conscience and Joyous Heart, and at last be Ttanslated to the Everlasting Arms of our Blessed Saviour, and Enjoy Him in the highest Heavens.

But the first of those Holy Sacraments is our Province now. In Discoursing upon which, we shall a little more

particularly consider, 1. The Nature, 2. The Necessity of it, 3. The Qualifications for it, 4. The several Duties we are Engaged in by it, 5. The extraordinary Benefits and Advantages of it.

1. For the Nature of *Baptism*. It was always a Custom amongst the *Jews*, that when any Proselyte was Receiv'd, Enter'd, and Admitted into the Church, they were wont to use several Washings, thereby denoting their Leaving off, Forsaking, or Washing away all their former Pollutions, their old Prophane and Heathen Practises: Nay, the *Jewish* Authors say, that not only Proselytes, and those newly Converted from *Heathenism*, but also the Natural *Jews* themselves, were initiated by these three things, *Circumcision*, *Baptism*, and *Sacrifices*.

As this was the custom amongst the *Jews*, so it pleas'd the *Lord* of *Life*, the Author and Finisher of our *Faith*, to appoint, That whosoever should at any time be receiv'd into His Family, admitted into His House and Fellowship, shall be receiv'd by this very same Ceremony and Element of *Water*; and the *Holy Ghost* has order'd this Form of words, *I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.*

Baptism then is the Door, by which we enter into the visible Church of Christ; and it is administred to Beginners in Christianity, who are Initiated by Water.

This is done by *Dipping*, or *Sprinkling*, for the word signifies both, and our Church makes the Action Indifferent; leaving it to *Discretion*, and to be regulated by *Charity*.

Dipping

Dipping was first in use in hot Countries, and when the greatest part were well grown People: But when the Gospel was spread into colder Climates, as ours, Sprinkling only was thought sufficient. And so does the wisdom of our Church conclude, That if a *Spoonful* of Wine in the other Sacrament, be as significative of the whole Mass of *Christ*'s *Blood*, as a greater quantity; then a *few Drops* of Water may be a representative of Washing, as well as a *River*. And this *Sprinkling*, perhaps, the Apostles themselves used, even in those hot Countries, since we Read of them calling sometimes for Water in Houses, to Baptize new Converts, *Acts* 10. 47.

'Tis to be done *in the Name of the Father, and of the Son, and of the Holy Ghost*: Intimating, That what the Minister does, is not of himself, or on his own head; but in the Name and Power, by the Command and Commission of the whole *Trinity*; *God the Father*, *God the Son*, and *God the Holy Ghost*: And this Obliging the Person Baptized to own, 1. The Glorious *Trinity* of *Persons*, and consequently the whole *Creed*, in the words of the *Church Catechism*, to Believe in *God the Father*, who made him and all the World. 2. In *God the Son*, who Redeem'd him and all Mankind; That is, who was pleased to undergo the Wrath of His Heavenly Father, and all those Scourges due to our Sins, that we might be free from Sin and Sorrow, the power and danger of Death and Satan. 3. In *God the Holy Ghost*, who Sanctifies him, and all the Elect People of God; That is, who Guides

and

and Directs him, and who Comforts and Refreshes him in the ways of Godliness.

As he thus owns and acknowledges the Holy *Trinity*, so

2dly. He yields himself an absolute Proselyte to the *Faith* of it, excluding all other Gods, or any other Authors, and Patrons of Religion. Then,

3dly. He devotes himself to follow the Rules, and obey the Comands of this his new Master, is always ready to be Govern'd, and Guided by him; and by all cheerful dispatch of Religious Duties, demonstrates himself a very willing Disciple of this Blessed *Trinity*.

Now this *Water*, and these *Words*, is called the *Form*, or the *Outward* part of *Baptism:* And they have a great meaning in them, which is called the *Inward*; being a *Death to Sin, and a new Birth to Righteousness*: By Dying to Sin, is only meant leaving it off, washing away all Pollutions, getting clear of them, out of the Power and Dominion of them. The Apostle also calls it, *A Quickening of us, who were dead in Trespasses and Sins*. And St. *John* calls it, *Overcoming of the World*.

For nothing makes a Man more a Slave than Sin; nothing betrays Men more to Servitude, then living in Sin; nothing else but Sin can Domineer: He then that overcomes it, is a brave Commander, is truly Master of himself, and Enjoys the best Liberty.

And now very plain appears the meaning of a *New Birth to Righteousness, and being Born of God*, mention'd so frequently in Scripture; which is only our Lords

Enabling

Enabling of us to Live Religiously, and Act Honestly; *To have our Conversation here in Simplicity, and Godly Sincerity; and to keep our Consciences void of Offence both towards God and Man*: So we prove our selves Members of Christ; and he will plentifully bestow upon us the Provisions of his Grace and Favour, that is, Mercy and Peace, and Pardon of Sins here, and Eternal Life & Glory hereafter. I come now to the Second thing, To Consider the Necessity of *Baptism*: The Word is here, *Be Baptized every one of you*; and this is, if you have a mind to be Saved. Besides which, in St. *John*'s Gospel, c. 3. v. 5. *Jesus* himself says, *Except a Man be Born of* Water, *and of the* Spirit, *he cannot Enter into the Kingdom of God*. That is, except a Man be Born again by the effectual working of Gods Spirit, as by the Author of this *New Birth*; and (in the ordinary course of Gods Proceedings in his Church) by the *Water* of *Baptism*, as the Sign appointed by God in the Sacrament of our Regeneration, he cannot enter into the Kingdom of Heaven. Therefore he says again, v. 7. Let not this seem so strange a thing, *Marvel not that I said unto you, You must* thus *be Born again*. And I think, that Christs own words, with such a Condition, that without it, they shall not obtain Heaven, is enough to urge the Necessity of this *Holy Sacrament*.

What then do they do? What have they to answer, who with hardned *Confidence*, and willful *Obstinacy*, and scornful *Ignorance*, keep themselves and their Children out of the Pale of the Church, refuse and slight this

*Great*

ban

*Great Grace*, and ſhut themſelves out of *Heavens Gate?* They are indeed in a moſt dreadful Condition, who tho' *Light be come into the World, will Love Darkneſs rather than Light*; and bereave both themſelves and off-ſpring of that Happineſs, and thoſe mighty favours of God.

What Value have theſe Men for Gods Command, to *take the Sign and Seal of his Covenant of Grace to his People, and their Seed, throughout all Generations?*

What Value have they for Jeſus Chriſt, confirming the ſame, when he ſent forth his Apoſtles and appointed them to make all the Nations *Diſciples*, and to *Baptize them all in the Name of the Father, Son, and Holy Ghoſt?* Which they did thro' all the World, where they came. But more dreadful ſtill is it, that the Men of this Perſwaſion, are generally ſo Stubborn and Reſolute, as to be in Danger of never Repenting and Returning to the Church: Some indeed, by the bleſſing of God, and a good Diſpoſition, have led the way; may the reſt of them Speedily follow; and let not that Fate and Doom of a *Reprobate*, which is to be of ſtrong Deluſion, and to *Believe a Lye*, (the worſt of all Judgments) let not that, or its Imputation, any longer reſt upon them. I am thirdly to ſpeak to the qualification for this Holy Sacrament, which is *Repentance: Repent and be Baptized.* Repentance is that that re-enſtates us in Gods Favour, aſſures our Happineſs, and makes Joy in Heaven. We all know our ſelves, to be Fools and Vile Sinners; and when ever we ſhall be brought to our Senſes, to acknowledge our Sin

and

and Folly; we shall Act like Men, and make our selves of the Number of those that God will accept, that Christ came to Save and Dyed for, and most certainly will Receive into his Everlasting Arms, when he shall come again to make up his Jewels.

But our Repentance must be made up of these Parts, 1. There must be a Sense of Sin, 2. An Hearty Sorrow for it, 3. A free Acknowledgement and Confession of it, 4. An utter Abhorrence and forsaking of it.

1. There must be a Sense of Sin, if we would Heartily Repent of it. That it is Abominable, the Bratt of the Devil, that that God Hates, the thing that he never can or will Endure to behold with the least Approbation. That it really grieves the blessed Spirit, that it Crucifies the Lord of Life afresh, and puts Him to an open Shame; and that it made Him, *who is the same Yesterday, to Day, and for ever*, to alter his Decrees concerning Man, and Cancel that Covenant of Uninterrupted Happiness. Of so Mischievous Nature it is, that it turn'd Angels into Devils, Men into Beasts; and Tumbled them down from *Life* to the *Grave*, from a *Throne* to a *Prison*, from *Heaven*, and a Title to never-ceasing Joys, to *Hell*, and the assurance of Eternal Torments. This is Sin, and thus we must acknowledge it to be exceeding Sinful. And then,

2. We must proceed to *Godly Sorrow* for it. We must Heartily bewail it, express sensibly our Dissatisfaction in, and Dislike of it; and that from a true Apprehension of its own Vilenes, and that most wretched Folly, that betray'd us into it.

And this Sorrow must be not only because we have brought our selves into great Danger, contracted Guilt, and wrought our own Ruin: But because also we have dealt so Unkindly and Ungratefully, with so good a God: Because we have provoked so Compassionate a Father, slighted so Gracious a Redeemer, and quench'd the Motions of, and grieved so Blessed a Sanctifier. Thus should we abound in Holy Sorrow, with respect both to our God and our selves; for our God, that we have thus Basely, Treacherously, and Ungratefully, done as much as in us lay, to the very Dethroning of Him; as well as for our selves, whom this filthy Sin has sunk into so wretched a Condition.

3. If we would perfect our Repentance, we must truly acknowledge and confess our Sins, not Hide them, not Palliate and Excuse them, not Stifle and Endeavour to put them out of our Minds, but to own them, and our selves for Sinners.

When ever we desire to enter the Temple, when ever we prepare to return to our Fathers House, and there hope to be Receiv'd and Wellcom'd, we cannot do better, then take to our selves the Words of the old repenting Prodigal, and say, *Father I have sinned against Heaven, and before thee, and am no more worthy to be called Thy Son*, St. *Luke* 15. 21.

Thus freely should we expose our Vileness, acknowledge our Transgressions, and that we have worthily deserv'd Gods Wrath; that we have added Sin to Sin,

Treasured

Treasured our Vices, and Aggravated them with the most heightening Circumstances.

And who knows then, but at our Meeting, as the tender Father in the Gospel receiv'd his Rebellious Son, so our Heavenly Father will receive us also, forgive us, and Enthrone us in his Kingdom.

And here that I be not Misunderstood, let me hint to you the Excellency of our Church, in this particular. We are not obliged to an exact Discovery of every Secret of our Hearts to Men of Cunning and Art, and yet of like Passions with our selves; which is the Arbitrary management of other Churches and Sects; by which the poor People are lyable to be Ruin'd on Earth, their Secrets being extorted, and they thereby exposed to the shock and prey of Cruel and Unreasonable Men. But our Church requires General Confessions only, such as she has provided; as, *We have Erred and Strayed from thy ways like lost Sheep, we have followed two much the Devices and Desires of our own Hearts, we have offended against thy Holy Laws*, &c. Save in the matter of Scruples; and then also it is order'd with that Ease and Security for the quieting of the Conscience, and relieving the troubled Mind, as to Demonstrate the Divinity of the Constitution, and that Holy Spirit which conferr'd the Directions.

All this I have said is of our Church and Publick Confessions; but for our Private ones, those in our Closets, we must be sure there to ransack every corner of our Hearts,

to Confeſs and Bewail every Particular of our Sins, to our God; ſo he that *ſeeth, he that heareth in Secret, will reward openly*; we ſhall not fail then of Pardon and Forgiveneſs, if we add that that's next to be Conſider'd to make up our Repentance, and that is,

4. A *Forſaking of all our Sins*, and an utter abhorrence of them for the future. *He that Confeſſeth and Forſaketh, it is that ſhall find Mercy.* Would we then perfect our Repentance, and be truly Welcome to our Lord and Saviour in His Houſe and Family? Thus we muſt do; *Confeſs*, and *Forſake*; own our former Follies, and reſolve upon a new and better Life; promiſe to our Lord more Faithful Obedience, and then take Care to perform it; reſign up our ſelves intirely to the Will of God, and then indeavour to walk with him all the Days of our Lives.

So ſhall we be truly Wellcome to our Lord now in this Sacrament, and ever afterwards in his Houſe; ſo ſhall we Enjoy the Comfortable Preſence of the bleſſed Spirit here, and even the Lord of Life in that Spiritual Banquet, the other Sacrament. And when theſe Earthly Services and Mercies ſhall fail us, we ſhall receive Eternal Comforts, be poſſeſt of Bleſſings Unſpeakable and full of Glory; ſo ſhall none of our former ſinful Actions ever riſe againſt us, to Accuſe or Condemn us, or our Conſciences to affright us; but in Peace and Quietneſs, in a Sedate and Calm Compoſure of Spirit, we ſhall at laſt reſign our Souls into the hands of God, *in ſure and certain hope of a joyful Reſurrection.* I am now in the 4. Place

4. Place to consider the several Duties we are Engaged in by our Baptism; and these are exactly set down in our Catechism; when we Vow and Promise, 1. *To Renounce the Devil and all his Works, the Pomps and Vanities of this wicked World, with all the Sinful Lusts of the Flesh.* This Vow is of three parts: The 1. To Renounce the Devil and all his Works. By this the Church generally understands Renouncing of all false Gods, and false Worship.

The World at the coming of our Saviour, was full of Idolatry; and therefore it was very proper that all those that were willing to engage in, and be happy by the benefits of the true Religion, should be obliged to Renounce absolutely all the false: And this not only in Tongue, but in Heart also; not only in Profession, but in Action.

As we are not to believe in, & pay Devotion to an Idol; so, nor are we to act any of those bruitish Villanies which took up the Lives of those Idolatrous Heathens. As we are not to consult Witches and Devils, so, nor must we have such low and mean apprehensions of God and His wise Providence, as to sink our Hearts, and suffer them to be betrayed to any base and unlawful Compliances: And therefore more especially by the *Works* of the *Devil* here, was meant those abominable *Villanies* (the Apostle says) *not to be Named among Christians*; which was the usual practise of those *Heathen Idolators*; and for which the greatest of Gods Judgments have formerly been brought upon the Earth, *even fire and Brimstone*,

*ſtone*, upon particular Cities famous for thoſe Brutalities; Nay, even that *Deluge* of Water upon the whole Earth.

But, beſides thoſe, there are others that may properly be called the *Works* of the *Devil*; being ſuch he delights in, and is very diligent in Tempting us to. Amongſt theſe is *Pride*, that Uſurping and Ambitious Deſire that made the firſt *Devil*, and Dethroned him from an Empire in *Heaven*, to the infernal *Abyſs* of *Hell*; ſuch alſo is *Lying*; for he is called a *Lyar, and the Father of it*, St. *John* 8. 44. Such alſo is *Slandering*, for he is famouſly alſo called the *Accuſer of the Brethren*; ſuch alſo, is *Malice* and *Envy, being hateful, and hating one another*. Theſe are the proper Practiſes of him, whom the Scripture calls a *Murderer from the Beginning*: And ſuch alſo, is all *Pleaſure, Contentedneſs and Delight in Sin, and Encouraging and Tempting* others to commit it; all theſe are truly and properly called the *Works* of the *Devil*.

The ſecond part of the *Vow* is, *To Renounce the Pomps and Vanities of this wicked World*. By theſe were meant formerly ſome Villanous and Unlawful *Sports* of the *Heathens*, which we now (thanks be to God) know nothing of; and as it reſpects us, may be underſtood by them moſtly, all undue and ſinful Compliances with any of the things of the World; whether they be *Riches*, or *Pleaſures*, or *Honours*; whether it be *Meat*, or *Drink*, or *Apparel*; whether it be *Reſt*, or *Sport*, or *Imployment*; or indeed any inordinate Enjoyment of any of theſe Earthly things. Now, many of all theſe things, as they

are

are *Blessings*, when well used; so when abused, they become *Curses*, *Pomps* and *Vanities* of this World, and to be Renounced.

The third part of the *Vow*, is to *Renounce all the Sinful Lusts of the Flesh*; that is, all *Vile Affections*, and *Beastly Humours*, and *Greedy Cravings*; the Conquering of which is true *Self Denyal*, and *Mortification*, the great Duty of the approaching Season; which I have endeavour'd to inculcate to you, and which you will have many opportunities of improving in the knowledge of, during *Lent*. And so I come to the

Second part of the *Vow* and *Promise*, which is, *To Believe all the Articles of our Christian Faith*: which consists not only in the being rightly inform'd in the *Articles* of our *Faith*; in *Learning*, *Endeavouring* to *Understand*, and giving full *Consent* unto them; but (which perfects and compleats our Faith) in *Living accordingly*, in *doing* those things that will prove and well Demonstrate our Faith. And particularly, to explain this in the Apostles *Creed*; When I say, *I Believe in God the Father Almighty*; I must Honour and Reverence Him, as my *God*; Love and Obey Him, as a tender *Father*; Fear and Own Him, as he is *Almighty*, *Maker of Heaven and Earth*; Here I must attribute the Glory of all the Works of the Creation to Him; admire his great Love in Communicating Being to us and all his Creatures; give him only the Honour and Glory of Preserving and Blessing us; and Love, Admire, and Praise his Universal Providence

over the World. At the same rate we must reduce to Practise, all the rest of the *Articles* of our *Faith*; and so doing is truly *Believing* of them. The third part of our *Vow* and Obligation in *Baptism*, is, That we *Keep Gods Holy Will and Commands, and walk in the same, all the Days of our Lives.* By which is meant, that we will make it our Business, as much as in us lies, to walk according to the Direction of Gods ways; that we will use our best Endeavours to work his Righteousness, and apply our selves with all Diligence and Care to the discharge of all the several Duties of our Lives.

That we will not Practise Holiness by *Fits* and *Starts* only; allow time for Devotions and Holy Duties, when we have nothing else to do, as is too much the Practise of some: But that our whole Life shall be one continued Act of Honesty and Piety; and we always will Endeavour to grow in *Grace*, and in the *Knowledge and Love of our Saviour, Jesus Christ*; that we will keep true and undaunted to the end, and *Fight our good Fight*, and *Finish our Course*, and *keep the Faith*; knowing that all this *Labour will not be in Vain*, but that we shall receive an Ample and most Glorious Reward in the *Final and Compleat Salvation of our Immortal Souls*. And this leads to the Last particular, the Consideration of those glorious *Benefits* of *Baptism*. By this it is that we assure our *Salvation*; we enter into *Covenant* with the *Lord of Life*, who has engaged himself (we performing our parts) to make us safe and happy here, and glorious hereafter;

to

to afford us his Grace and Favour, his Mercy and Love in this Life; then to receive us to himself, to partake of Eternal Glory in the Life to come. By this we become *Sons of God, Heirs of Heaven*, and *Members of Christ*. By this we have our *Pardon Sealed*, and it is at our own Will and Pleasure afterwards, whether we will be happy or not, whether we will be *Saved* or *Ruined*. By this we have the Favour and Grace of God *Ascertain'd*; and in this, we enter upon all those Glorious Fruits of our *Blessed Lords Death* and *Passion*, of his Glorious *Resurrection* and *Ascension*.

And who can esteem these poor and mean things? Who, of any Sense and Thought, can count them Indifferent? Who, but must highly Value, and with all his Powers attempt to obtain them?

Happy most certainly are all they, who are thought worthy of them; Happy indeed all we who are capable of them; who by the Care of our Parents, in our Early Adoption and good Education, may be properly said to be Born Heirs to them.

Happy our Nation that Enjoys the best of Churches, and happy all those People who are brought up in the most Excellent *Discipline* of it.

Happy all we who had Christian and Conscientious *Parents*, and were early Instructed in these Noble Principles; thrice happy we, who have so great, and so many Encouragements to our Duty, and may perceive so much Ease and Pleasure, so much Joy and Satisfaction, in the Discharge of it.

Happy are all they, who square their Lives according to these Rules, and makes it their Business to follow the *Captain* of their *Salvation*.

Happy all they, who when denied and refused these Blessednesses by the Misfortune of *Education*, or the Force and Violence of Commanding *Relations*, do at last by the Grace of God, and the Power of his Righteousness in their Hearts; or by the Conviction of their own Sins, and Misery in the want of a Saviour, as the *Men of Israel* in the Text, and *these Persons* here present, do Heartily desire, and in this Sacrament, espouse *Jesus Christ and Him Crucifyed*.

Happy all those, who omit no opportunities of securing all this Happiness, Improving all these Glorious Priviledges: *Happy indeed, the People that are in such a Case*; truly *Blessed all they, who* thus *have the Lord for their God*.

I have still the *Application* to press to us all on these two Accounts, both as we have obtained, and as we have very Early and Long-ago obtained this Happiness.

To you first, who now have obtained this Happiness, this Christian Fraternity; as you are now admitted into the Church of God, and made Members of Christ, suffer this Word of Advice.

*You see how Glorious is your Imployment, how great the Reward of it; how Sacred the Profession is which you have now undertaken, how serious and earnest are all the Rules and Laws of it. You see how good is your Security of reward from your Heavenly Father; how necessary therefore is it for you not to be behind-hand, but to make good your part. You see that all the conditions are absolutely in Favour of you, and that if you keep faithful to the end, you'll obtain such glory as does pass all understanding.*

You

*You see that you have under'd upon an Holy Employment, a Serious and Sacred Conversation; you see what you have now Promised and Engaged, even to put off and Renounce your former Natural Habits, and Sinful Inclinations. Nay, you Solemnly have Vowed before God and good Witnesses, a great Number of Christians in this Congregation, that you would do your best so to do, following the Commands of God, and walking from henceforth in Newness of Life. Lastly, you see what you lose, if you forfeit this your Trust, and Break your Obligations; and what you'll gain: You lose then no less than God, and Heaven, Joys Unspeakable and full of Glory; and you'll gain only Disappointments, and Vexations, Torments and Trouble, Uneasiness and the Gripes of Conscience, while you're on Earth; and afterwards anguish of Soul, Judgment with Despair, all the Treasures of Hell, even Eternal Desolations.*

*Be assured then that this is no Jest, 'tis no less than your Interest, than your best Interest, the Interest of your Souls: And you will find that your Duty will require your utmost Care. Baptism indeed begins an Happy Life, but yet a Life not free from Trouble and Temptation; the Devil is always very busie with New-beginners; as soon as our Lord himself was Baptiz'd, he had the Impudence to Attack and Tempt Him: But he who overcame him, will also guard you, if you keep true to him; and will take Care that you shall not be Tempted, above what he will Enable you to bear; and God grant that you may so Consider all these things, as to answer the great end of this your Noble and so Glorious Call.*

*Lastly, To all us who have been so long Engaged in this mighty* Covenant, *let one Word be added. We were early admitted into the* Church, *with all the Ease and Satisfaction Imaginable; with the Comfort of* Friends, *the Joy of* Neighbours, *the Assistance of* Relations, *and all manner of Encouragement: We have frequently repeated this Holy* Contract, *Solemnly renewed it in the other* Sacrament, *that of our Dear Lords Blessed* Body *and* Blood.

*Let us all remember, and most earnestly Consider the Sacredness of our* Obligation, *the necessity of our* Obedience, *and the wonderful Indulgence of our* Lord and Master; *who, tho' we have been so long*

Bound

Bound, *and frequently have forfeited our Conditions of the* Covenant; *and added many great, Voluntary, Obstinate, and Ungrateful Violations of that most Holy* Covenant; *yet is pleased not to take the Advantage of us, but rather* Forgive *us, and wait still for us, is still open and ready to receive us; willing and desirous to be* Fully Reconciled to us.

*And therefore we see the Reason for that Fatherly admonition we lately received from our* Right Reverend *careful* Diocesan, *that this holy Sacrament be administred here in* God's *own House, at the place and times appointed by the Church; not only to keep up the Honour of that* Holy Sacrament of our Lord, *of late sugh to a most dreadful Disesteem by many; but also, that we our selves might there be Reminded of our own* Promises, *our own former* Vows *and* Obligations, *and brought thereby to a speedier Examination how we have answered those our* Vows.

*Let us all then who by this opportunity are refreshed with the Remembrance of our Duties, let us take Care speedily to* Return to our Lord, Humble *our seleves before him, truly* Repent *us of all our forfeitures and carelesness, and apply our selves more diligently in our future Service for the future: So shall we obtain* Mercy *and* Ease, Relief *and* Comfort, Joy *and* Satisfaction, *while we continue amongst Men; and when we shall have done with this World, we shall receive a Welcome into the other, even to* God Almighty *our Eternal Father; to our* Lord and Master Jesus Christ, *who was* Baptiz'd *himself, who Died and Rose again for us, and to the Blessed* Comforter *who preserves and directs us: To which most* Glorious Trinity, *but one* Only God, *let there be ascribed, by all Men and Angels, and created Beings, all* Honour Power and Glory, Might, Majesty and Dominion, *both now and Evermore.* Amen.